

P. S.—I may also mention that the *low-tow* or nine prostrations, as knocking the head nine times on the ground, is in these countries always performed by inferiors approaching their superiors.”

Translation of a Tibetan sloka, found on a white piece of China scarf, called བསྐྱའི་མེད་ཀྱི་བུ་མཚན་པོ་ : b,krashis kha b,tags, or “scarf of benediction.”

ཨྲ ། རྒྱ་མེད་པའི་ལོ་ལོ་ལོ་ལོ་ མཚན་པའི་ལོ་ལོ་ལོ་ལོ་ ། རྒྱ་མེད་ལྷུང་ལྷུང་པའི་
ལོ་ལོ་ལོ་ལོ་ །

རྒྱ་མཚན་རྒྱ་མཚན་པའི་ལོ་ལོ་ལོ་ལོ་ ། དཔོན་ཚོ་གསུམ་གྱི་གསུམ་མེད་པོ་

The same in Roman Character.

Nyin-mo bde-legs mts'han bde'-legs, Nyin-mahi gung yang bde-legs-shing,

Nyin mts'han rtag-tu brda-legs-pahi, dkon-chog gsum-gyi bkrahis shog.

Translation.

“Blessed the day ; blessed the night ; the mid-day also being blessed : may day and night, always return (bring) the special favour of the three most precious (holy) ones.”

(Or thus ; the favour of the eminent three holy ones) the བསྐྱའི་ལོ་ལོ་ལོ་ལོ་ being rendered, in Latin, *insignis, eminens, &c.*

NOTE.—On the cloth the བསྐྱའི་ལོ་ལོ་ལོ་ལོ་ is not sufficiently distinct ; I took it first for བའི་ལོ་ལོ་ལོ་ལོ་ as in the two former lines ; but now I correct it as it probably stands on the cloth.

30th May.

A. CSOMA KÖRÖSI.

III.—*Note on the origin of the Armenian Era, and the reformation of the Haican Kalendar.* By JOHANNES AVDALL, Esq., M. A. S.

While the Abyssinians, Babylonians, Egyptians, Persians, Bactrians, and other primitive nations of Asia, have each had their respective epochs, the people of Armenia, where the descendants of the second grand progenitor of mankind began to increase and multiply, are not without a national era of their own. It is not my intention to enter here into a description of the various eras that have from ancient times obtained among the people of the East, as they have been successfully treated of in the chronological works of learned authors. I shall only confine my observations to the origin of the Armenian era, and the reformation of the Haican or Armenian kalendar.

It appears from our historical records that the Armenian era originated in A. M. 3252, immediately after the coronation of the Armenian king PAROYR. ARBACES, prince of the Medes, it must be remembered, having availed himself of the assistance of PAROYR, and of BELESIS NABONASSAR, a prince of Babylon, succeeded in subverting the Assyrian kingdom, and proclaiming himself king of Assyria. Ensigns of royalty were conferred by the conqueror on both of his powerful allies, each of whom returned from the field of battle to his respective country. This memorable conquest of Assyria was signalled by the commencement of the era of NABONASSAR in Babylon, and by the origin of the Haican era in Armenia, which dates 743 years before Christ.

The Armenian era was from the commencement regulated according to solar years, like the eras of the Babylonians, Medes, Persians, and Egyptians. The ancients were of opinion that the solar year consisted of 365 days, without paying any regard to the addition of the six hours, which formed the concluding part of each year. Consequently, the Armenian era, like that of YEZDEGIRD the third of Persia, anticipated the Julian year by one day in every four years. They divided the year into twelve months, giving to each 30 days, and added five days at the end, called Աւելիաց *Aveliaz*, which signifies *added*, and is equivalent to the Greek word pagomen (*παγομεν*.) Thus the Armenian calendar year was made to comprise 365 days, leaving out the six hours. And according to this mode of computation all the Armenian years are *common*, but not intercalary. The following are the names and days of the Armenian months.

Armenian months. Days of the mths. Total of the days.		
Նաւասարդ	Navasard,	30
Հորի	... Hori,	30
Սահմի	.. Sahmi, ..	30
Տրեյ	... Trey,	30
Գաղոց	... Kaghoz, .	30
Արաց	... Araz, ..	30
Մեհեկան	Mehakan,	30
Արեգ	... Areg, ..	30
Ահեկան	Ahekan, .	30
Մարերի	. Marery, .	30
Մարգաց	. Margaz, .	30
Հիրոտից	.. Hirotiz, ..	30
Աւելիաց	Aveliaz, ..	5

Here in the order of the Armenian months are to be seen not only the number of days thereof, commencing from Navasard, which is the first month of the year according to the Armenian era, but also the total of the days of the year up to *Aveliaz* or Pagomen, which invariably consists of 5 days, even in leap years.

According to the above mode of computation, the month of Navasard will commence on the 24th of August in the year 1836, and after a lapse of four years it will begin on the 23rd of August 1840.

In this manner it will anticipate the Julian year by one day in every four years, and after a period of 120 years the difference between the Armenian and Julian epochs will be 30 days. The lapse of 1460 years will increase this difference to a whole year, and the beginning of Navasard will again fall on the 24th of August, the day on which it will have commenced in the year 1836.

It is stated in ancient Armenian chronological works, that the Armenian era was recommenced on the 11th of July, A. D. 552, on which day fell the first of Navasard. But the want of an intercalary day in the Armenian year creates a deviation of the beginning of the month of Navasard from the day of the Roman month, on which it originally commenced. We know on the authority of Armenian authors, that the month of Areg in the early part of the fifth century corresponded with the month of March. NIERSES the Graceful concludes his letter to the Greek Emperor EMMANUEL thus: "Written in the Armenian era 619, in the Armenian month of Areg, and in the Roman month of October." And in an old manuscript copy of the Armenian Ritual is stated thus: "Written in the Armenian era 670, in the month of Mehekan, which corresponds with the month of August."

In the year of Christ 551 the Armenian Kalendar was reformed by the Armenian Pontiff, MOSES the Second, a native of the village of Eliward, in the province of Aragazotn, and eminently distinguished for his extraordinary talents and profound erudition. On his elevation to the pontifical throne, he devoted his attention to the reformation of the Armenian Kalendar. A council was accordingly convened by him in Duin, consisting of learned Bishops and scientific individuals, by whose co-operation he succeeded in remodelling the Armenian Kalendar, as much as the circumstances of the times permitted, by newly commencing the cycle. Thenceforward the Armenian nation adopted the reformed Kalendar, and generally began to reckon their years in accordance with the rule laid down therein. In order to know the Armenian era, deduct from the Christian era 551 years, and the remainder, whatever it may be, will be the Armenian era required. For instance, if 551 years be deducted from 1836, the remainder will be 1285, which is the present Armenian year.

It is usual with the people of Armenia to reckon the hours of the day from sunset to sunset, in imitation of the custom prevalent in ancient times amongst the Italians. The day, consisting of 24 hours, is called in Armenian Աւր *Aur*, which entirely corresponds in sound with the English word *hour*! In the Armenian language the hours of the day and night have respectively distinct names, which I shall state below.

Names of the hours of the Day.

1. Այդ:	Aig,
2. Տայդ:	Zaig,
3. Չայրայեալ:	Zairazial,
4. Ճառագայթեալ:	Charagaithail,
5. Շառաւիղեալ:	Sharavighail,
6. Երկրատես:	Erkrates,
7. Շանթակող:	Shanthakogh,
8. Հրակաթ:	Hirakath,
9. Հուր փայեալ:	Húr Phailail,
10. Թաղաթեալ:	Thaghathail,
11. Առաղոտ:	Araghot,
12. Արփող:	Arphogh.

Names of the hours of the Night.

1. Խաւարակ:	Khavarak,
2. Աղջամուղջ:	Aghjamúghj,
3. Մթայեալ:	Mithazail,
4. Շաղաւոտ:	Shaghavot,
5. Կամաւոտ:	Kamavot,
6. Բաւական:	Bavakan,
7. Խօթափեալ:	Khothapail,
8. Գիզակ:	Gizak,
9. Լուսաճեմ:	Lusachiem,
10. Աւաւոտ:	Aravot,
11. Լուսափայ:	Lusapail,
12. Փայլածու:	Phailazú.

It is recorded in the ancient annals of Armenia, that ARMENAC, the son of HAIC, had twelve brothers, who were respectively called by the names of the twelve Armenian months. He had also twenty-four sisters, who received the respective names of the twenty-four hours of the day.

The Armenians of British India as well as of other parts of the globe, have adopted the use of the old Julian style and months in mercantile transactions, and in their correspondence with Europeans.

IV.—*Conjectures on the march of Alexander.* By M. COURT, ancien élève de l'école militaire de St. Cyr.

[Communicated by Captain C. M. WADE*.]

According to PLUTARCH, the first country through which ALEXANDER passed on leaving Hyrcania, was Parthia. I shall therefore set out from this province, which is supposed to be the modern *Khorasán*; and what confirms us in this supposition is, that to the south of Parthia was situated Tabiana, now *Thabas*, which town is to be found in this direction between two deserts. Another incontestable proof is, that the province of Margiana, which was contiguous to Parthia, is to be found situated in the country of *Meimané*, watered by the modern *Murg-áb*, called Margus by the ancients.

BARBIE' DU BOGAGE fixes the capital of the Parthian empire at Nicephorium, or *Nishapúr*. But I must here notice that the town of *Tán* may very probably be Parthonisa, of which he makes mention; and if this be the case, the tombs which are here to be found are those of the kings of Parthia.

* We are indebted to the kindness of a lady friend for the translation of M. COURT'S valuable Memoir.—ED.